/81 cont./

423 The right to fish in certain rivers is held by lineages; other
222 rivers are regarded as property common to the inhabitants of a
613 village, whatever their kinship may be.
621 For example, the right to fish in Kumata Kiiki, a small
[425] creek of the Surinam bank, near the village of Kotika, is reserved for members of the Lapé lineage (the members of this lineage farmed there formerly, but they abandoned these lands, currently farmed by the Kotika people).

Maripa and Likanaon creeks, downstream from Boniville, are reserved for the inhabitants of Boniville.

Asisi Creek is reserved for the inhabitants of Asisi (Dju, Awara Bakka, and Dipélu II lineages).

423 The right to hunt cannot be reserved; everyone has the right
[224] to hunt anywhere.

[222] The right to gather and the right to cut trees for making
[313] planks or boats is generally bound up with the right to farm.

423 The right to collect underground products is completely
316 independent of the right to farm. For example, if someone finds
317 a seam of kaolin (pɛmba) on the lands of another lineage, he exploits it freely. This aspect of the legal conceptions of the
423 Refugee Blacks is very interesting, for it shows that even from the
316 point of view of customary law, the grand man is not entitled to
648 exercise any rights over the production of the Creole gold miners. He could demand indemnities only insofar as these gold miners farm lands over which the Boni exercise customary rights. The interminable discussions which the claims of Grand Man Anato brought on at the time of the Lawa gold rush at the end of the past century would have been avoided by a better knowledge of the customary law.